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CORRESPONDENCE.

OBSERVANCE OF SUNDAY.

MR. EDITOR—Is it right for our ministers to preach against Sabbath-breaking, and break it themselves every time they exchange, by riding on Sunday morning to their exchanged places of service?

Ought they not, as well as the rest of the world, to use secular days to prepare for Sunday duties?

May they not, with perfect ease, as well exchange food and lodgment for selves and horses, as travel and service?

Is there the least apology for their riding on Sunday morning, because they go to places of worship, more than for any traveller to travel on Sunday from place to place of public worship?

Before, therefore, they call travelling in carriages or on horseback, on Sunday, from one meeting house or church to another, Sabbath-breaking, do they not rather behave to cease themselves from travelling on the Sabbath, or rather Sunday. Those that say thou shalt not steal, do they commit adultery?

Had not our clergy better establish the point, that *Sunday* is absolutely *holy time*, before they preach against the breach of it?

Did God and Old Testament ever “hallow” any other than the *seventh day*? “God blessed the SEVENTH DAY and *hallowed* it.”

Have we any right to *secularize* a day that God *consecrated* by a divine command?

Does it need so much as half an eye to perceive that the “commandments of men” may as well abrogate, disannul, or abolish *all* the precepts of the decalogue as *any one of them*?

Are not “Seventh day Baptists” more right than any Christians in the observance of the proper day for public rest and worship?

Did Christ and the New Testament ever *unhallow* (so to speak) the day that the Lord “blessed and hallowed”?

Did not Paul countenance the *equal estimation* of all days—directing that “every man behaved to be fully persuaded in his own mind” as to days, as it was *indifferent* which day he observed?

Is it on bible record that Christ or the New Testament ever commanded *Sunday to be kept as holy time* more than other days? Every day should be kept in the same manner.

Does it appear that the first Christians met *peculiarly* on Sunday? They met some part of every day, as in many places Christians do now. Sunday was a *peculiar day only for breaking of bread*; that is for the

Sacrament of the Lord's Supper—not for any public worship of theirs more than other days.

Did not *John Calvin*, the father of the Reformation, view all days alike—holy only in time of divine service? After church he used to take his gun and go shooting birds.

Are not the Quakers, and many Baptists, and all Sandamonians perfectly right in considering *all days as holy time*, both as to *goodliving* and the worship of God?

And once for all, would not our ministers do far better to leave the "schemes of men," in relation to this and that and the other project, and attend to their own avocations?

ABUSE OF LIBERALS.

MR. EDITOR.—How great an outcry has been set up of late, by those canting pretenders to piety and religion, the Editors of the fanatical Journals, and their correspondents, against what they term infidelity and its supporters. And for what? because it attacks the existing abuses of religion, which are their (the Editors) and their patrons only source of emolument, and from which they derive all their power: and what does all this outcry amount to? Not a refutation of the principles adopted by Liberals, but an abuse of all who are honest and bold enough to avow and defend them. What is it that Liberals want? Do they want to create anarchy and confusion in the nation, that they may profit by such a state of affairs? Do they want to undermine and destroy the bonds of civil society? Do they want to erase from the minds of mankind all moral restraint and influence, that they may indulge with impunity in all the irregular desires to which human nature is subject? They do not. Let any one examine their publications; and, if he is a candid and impartial reader, he must admit, that the very reverse of all this is constantly inculcated and enforced. And would this be the case were their sentiments in unison with what is laid to their charge by bigots and fanatics? It is impossible. They would not advise even-handed justice to be administered to all; they would not enforce the strictest morality: insist on the sacredness of personal property; the obligation we lay under to assist all and injure none, were they not convinced that all these are essential to the well-being of society, and that no community could exist without them.

Again, could it be supposed that in this enlightened state of society, any one should be so dead to all feelings of humanity as to advise the adoption of punishment for a difference on theological subjects? Liberals have reasons as good for believing in their systems, as Christians, or the majority of Christians have for believing on the credit of others what they have never examined. An opposer of Christianity examines with impartiality the different opinions of men, and adopts the most consistent. He is convinced from the evil he sees in the world, that it is not under the immediate superintendence of an infinitely good and almighty Being. He is convinced that what cannot be destroyed must be eternal. He also considers it more consistent to believe and assert that the universe is eternal, than to suppose that this earth was made six thousand years ago from nothing, and that the sun,

moon and stars were made also from nothing, to give light to the new made earth ! He looks also at the religions on the earth, and they are not few, and he sees them all laying claim to a divine origin, and denouncing all others as false and damnable. Viewing them impartially, he sees them introduced by fraud, established by war and bloodshed, and the source of most of the evils that afflict mankind. Hence his reasons for rejecting them all as false and delusive. He considers that his chief employment ought to be to advance his own happiness, and, as much as lays in his power, the happiness of others. And how can we do this effectually but by letting mankind know that their happiness depends on their own exertions, and not on the will of a capricious being as easily irritated as themselves ; that if they will be happy, they must adopt the means to secure it, by performing the duties devolving on them as good citizens towards each other ; by observing the laws which are made for their mutual benefit ; and by resisting every attempt that is made to deprive them of their liberties.

As a great part of mankind do not know their rights, those that do know them would be wanting in their duty if they refused to impart that knowledge to others. We advance the happiness of our fellow creatures by telling them that all men are born with equal rights ; that they ought to be governed by men of their own choice ; that their property and persons ought to be secured by laws of their own making ; that if any man or set of men attempt to oppress them, they have not only a right to resist, but resistance becomes a sacred duty ; that priests and despots are inimical to their happiness, for they have always been confederated to oppress their deluded supporters ; that they have a right to change any system of Government that excludes the majority of the people from having a voice therein : that they have a right to speak and publish their opinions on all subjects : and that all attempts to prevent them are oppressive, unjust, and tyrannical.

These opinions I have adopted, and I wish to communicate them to others. I shall do it wherever or whenever I have the opportunity. I am proud to avow myself a Liberal. I feel that I stand on firm ground ; that I have imbibed principles which cannot be shaken or confuted ; and all the abuse of hireling scribes will not daunt me.

W. V. H.

SPIRITUALITY.

MR. EDITOR.—The doctrine of spirits evidently originated with the notion, propagated by Pythagoras and others, that all matter was indestructible, and that, when one kind of animal died, the matter of its body dispersed and formed a part of another living body. The notion, in the first instance, was correct in part ; that is, to the dispersion of one body and its mingling with other bodies ; but the attempt to keep up a continuous identity was the great ground of error, and the origin of the superstition of the spiritualist.

The most common understanding may learn in a moment, that all animals continue to consume food, and that the matter, which passes into the stomach as food, receives a change, and passes part one way and part another through every pore and passage of the body. The same

body does not always exist to expel the new food : but the new food successively forms new parts of the body, and these new parts expel those which are old and decayed. Thus the body keeps in action as a perfect machine, until some injury or decay stops all its motions. This motion keeps up what is called life ; for life is nothing more than this continual motion ; this constant change and interchange of the body. Every sensation has the same foundation ; and the congregation of sensations constitutes what we call mind. Thus it is that different organizations exhibit different characters, and that different habits feel different sensations, which form different minds. Thus it may be seen how it is we constantly crave food ; and how it is, if we do not get sufficient food to apply to the stomach and keep the body in action, that we languish and die ; or, in other words, we are starved to death : the machine of self is stopped.

This action of the body, rightly understood, explains how pains are occasioned : that blows or wounds inflicted on any particular part, stop the healthy action of that part, and, according to their severity, affect the whole body ; for an action impeded in one part throws the necessary excretion on another part. Pains of the bowels, the stomach, the head, are occasioned by a congregation of some foul matter, which those particular parts cannot throw off with sufficient effect, and are thereby deranged in their proper actions. Thus it is that a man who overleads his stomach, is in a state of fever, until his stomach has digested and dispersed the superabundance. Thus it is that a man gets intoxicated. He drinks to excess, and the excess in his stomach generates a superabundance of gas that flies to his head and deranges all his faculties. A Chemist, by filling a room with a given quantity of a particular gas, could intoxicate a whole company without liquor, and make them play strange pranks.

The simple accidents by which life is lost, prove to a certainty that life is nothing more than the action of the body, and that all which constitutes mind or sensation is extinct the moment the life is extinct. Life is sensation ; and death is a cessation of that sensation. Experience proves this in the animal world, and also that vegetables have some peculiar sensations : as they propagate and live nearly on the same principle with animals. In fact, animals are but a sort of vegetables with the power of loco-motion ; and vegetables are a sort of animals that cannot move themselves : the one receives the matter for its nourishment and carries it in its stomach, moving from place to place ; the other must be fixed and imbedded to receive its nourishment through its roots. There is a strong similarity in what constitutes life in both : for both are nourished by, and excrete matter in the same manner ; only different kinds of matter. The foul air which animals excrete, forms a peculiar nourishment for vegetables ; and the air excreted by vegetables is extremely wholesome to animals. In short, they are evidently qualified to be food for each other ! Dead animal matter is proper food for living vegetables, and living vegetables, or vegetables just separated from their soil, are proper food for animals. All animals who feed on animal matter, are of a grosser nature, and constitute what we call beasts of prey.

The Materialist argues, and argues demonstratively, that matter and motion is the cause of every effect. Point to any effect, and the Materialist will explain to you how it is caused by matter and motion. If he fails to do it in the most precise manner, it is because he is not yet perfect in the science of matter and motion; but whoever has studied that science a short time, arrives at the most complete conviction that all is matter, and that all effects are caused by motions of matter. I have spoken of perfection in this science. It is unattainable; man's sphere of action, and even of observation, is confined, and consequently his ability is there confined.

But it may be asked, why do men, who call themselves Spiritualists, continue to shun the demonstrations of the Materialist when they themselves have no demonstration; no proof of identity; not even an approach to correctness of opinion; not even a pretence to truth? The answer is clear: the preacher finds it a *profitable* delusion; and the hearer, like the drunkard, finds it, for the time, a pleasing delusion! It is the opium of the mind; it tickles and amuses the fancy; it drowns momentary pains; but it ends in being a diminution of health and pleasurable sensations! The devotee is always distracted when free from the reverie, and never in a natural and healthful state! It is a useless life—a living death! The stream of the mind is perverted from its natural and reasonable channel; the current loses its vigour by losing its banks; and after dashing against a thousand obstacles, ends in forming a fetid and poisonous marsh, that sends forth, with the winds, its foul exhalations to corrupt and destroy humanity! C.

THE LIFE OF DAVID.

David was at this time seized with a temporary fit of gratitude towards a lame son of his old friend Jonathan, named Mephibosheth: to whom he restored all the private patrimony of his grandfather Saul; and took him into his family, (2 Sam. ix. 1.) &c.—But this was not lasting; for upon an accusation preferred against him by his servant, David readily bestowed all Mephibosheth's possessions upon that servant, (ch. xvi. 4;) yet when the accusation was found to be false, instead of equitably punishing the asperser of innocence, and instead of reinstating Mephibosheth in his former favour, he restored to him but half the forfeiture for his supposed guilt, (ch. xix. 29;) leaving the villain Ziba in the quiet possession of the other half, as the reward of his treachery.

The next memorable act recorded of David, is the only acknowledged crime that he ever committed: all his other transactions being reputed *right in the eyes of the Lord*, (1. Kings xv. 5.) compared with (1 Chron. xxi i.)

In the midst of an obscure detail of smiting and slaying, in revenge of the contemptuous treatment of some ambassadors, sent by him with compliments of condolence, but who were considered as spies: while Joab was with the army prosecuting the siege of Rabbah, a chief city of the Ammonites; David, then at Jerusalem, walking one evening on the roof of his palace, perceived, from that eminence, a handsome woman bathing herself, (2 Sam. xi. 2.) Fired with the sight, he sent to inquire

who she was? and understanding she was Bathsheba, wife of Uriah, who was at that time opportunely absent in the army under general Joab, he caused her to be brought to him directly, [no ceremony in the case] and after gratifying his inclination sent her home again, (v. 4.) Some time after, the woman finding herself with child, naturally informed the king of it. He, never at a loss for ways and means, immediately ordered Uriah home, (v. 6 ;) of whom he inquired news concerning the operations of the campaign : and then dismissed him to his own house : sending after him a present of victuals. (v. 8.) David intended the good man a little relaxation from the fatigues of war, that he might kiss his wife, and be cheated into a child more than he had a natural right to : but whether Uriah had received any information of the honor his majesty had done him ; or whether he honestly meant the self-denial he professed, we are not told ; however, Uriah would not go home, but slept in the guard room with the king's servants, (v. 9.) David took care to be informed of this, and questioned Uriah concerning the reason of it. Uriah urged a scruple of conscience against going to enjoy any indulgence at home, while the ark, Joab, and the army remained in the tents in the open field. (Ver. ii.) He was detained another night ; and David made him drunk, waiting to see what effect that might have. It was still the same. Uriah would not go home. David finding him so untractable, altered his plan of operations, and determined then to get rid of him forever. To which intent, he sent him back to the camp with a letter to the general, *And he wrote in the letter, saying, set ye Uriah in the fore front of the hottest battle, and retire ye from him, that he may be smitten and die.*" (Ver. 15.) This was accordingly complied with, (v. 17 ;) and then Bath-sheba, like Abigail before, was taken into David's seraglio, (v. 27.)

Nathan the prophet, read David an arch lecture upon this subject (ch. xii. 1 .) and he, who took care not to disagree with his best friends, bore with the reproof, and humbled himself accordingly.

It is hoped the supposition may be allowed, that the noise this righteous affair made, might be one motive for Joab's desiring David to come and partake of some of the honors of the campaign ; (2 Sam. xii. 27. 28.) an opportunity which he imprudently laid hold of ; but fatal was his presence wherever he appeared.

How shall a person subject to the sensations of humanity, (a security of more avail among men than the most binding laws) how shall a man not steeled to a very Jew, find expressions suited to the occasion when he relates the treatment of this poor city Rabbah ? The study would be as difficult as unnecessary ; the simple unexaggerated tale, if seriously attended to, will shock the humane reader sufficiently. The city of Rabbah was taken and plundered ; and David brought forth the people that were therein, and put them under saws and under harrows of iron, and under oxes of iron, and made them pass through the brick kiln : and thus did he unto all the children of Ammon (2. sam. xii. 31) (1 Chron. xx. 3. The precise punishments here alluded to, are not understood at this time ; writers being much divided in their expositions of these words ; but that extraordinary punishments are meant, cannot admit of a doubt, for Josephus writes that *the men were put to death by ex-*

quisite torments. And is it *thus* the people of God, headed by a man peculiarly stiled the man after God's own heart, used prisoners of war?

It would not be easy to select any period of any history more bloody; or abounding more in wickedness of various dyes than that which is the object of the reader's present attention. Instances succeed so quick, that the relation of one is scarcely concluded before fresh ones obtrude upon notice.

Amnon, one of our hero's sons, ravished his sister Tamer, and then turned her out of doors, (2 Sam. xiii. 14.) Absalom, her brother by the same mother, seemingly took no notice of it, until *two years after*; when he invited all his brothers to a feast at his sheep-shearing; where he made Amnon drunk, and murdered him, (v. 28:) so deliberately, and yet so determined was his revenge! Absalom, on this account, fled out of Judea for three years, (v. 38;) until, at the entreaty of Joab, he was invited home again by his father, whose favorite he was. (Ch. xiv. 21, 24.) But though he returned to Jerusalem, yet would not his father see him for two years, more. (ver. 28.)

Absalom, during his exile, conceived a design for deposing his father; for after their reconciliation his first attention was to render himself popular. To this end, he set up a splendid equipage. (2. Sam xv. 1;) but politician like increased his affability with his magnificence: rising up early, and planting himself in the way, to salute all who came to his father's levee. Of these he kindly enquired their business, or grievances; throwing out hints of the king's remissness in the execution of justice; and how uprightly he would conduct himself, were their causes to be determined by *him*, (v. 2, 4.) Piety is universally, and was in particular among this people the safest disguise for roguery. When Absalom, therefore, thought his scheme sufficiently ripe for execution, he desired leave of his father to go to Hebron, to perform a vow made by him while a refugee in Syria, (v. 7.) At Hebron he set up his standard, and his followers assembled in such numbers, and the dissatisfaction was so general, that David thought it prudent to retire from Jerusalem, (v. 12, 14.)

With him he took all his family and dependents except ten concubines whom he left in his palace to keep house. The priests, with the ark, would also have gone with him; but he ordered them to remain in the city as spies, to send him intelligence how matters went. Ahitophel, his prime minister, joined the malecontents; to balance which misfortune David prevailed on Hushai, a trusty man of some importance, to remain in the city, to ingratiate himself with Absalom; counteract the counsels of Ahitophel, and transmit intelligence to him from time to time, through the conveyance of the priests Zadok and Abiathar, whose sons were to carry on the correspondence. Having concerted matters thus, he evacuated Jerusalem, and Absalom entered it.

When David was upon his journey from the city, he was overtaken by Ziba, servant to Mephibosheth, with asses and provisions for his majesty's accommodation in his retreat, and when David inquired why Mephibosheth did not come with him, this treacherous servant told him that he had staid behind, hoping to obtain the kingdom of his grandfather, dur-

ing this disturbance, v. 3: by which lie he gained a grant of all his master's possessions.

Here an opportunity may be taken to introduce a circumstance, which is so far material, as it serves to shew, that the sanctity of David was not quite so universally assented to, while he was living as may be imagined, and his actions not only fresh in memory, but better known than was prudent to transmit to these distant ages.

As David prosecuted his flight, he was met by a man of Saul's family, whose name was Shimei. This man as he came on, kept muttering curses between his teeth, and at length cast stones at the king and his attendants, calling out to him; *Come out, come out, thou bloody man, and thou man of Balial: the Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned, and the Lord hath delivered the kingdom into the hand of Absalom, thy son: and behold thou art taken in thy mischief, because thou art a bloody man.* (2 Sam. xvi. 7. 8.) This is pathetic, and truly characteristic of the tyrant to whom the speech was addressed. Some of his retinue were at the point of silencing this brawler, by taking off his head; but David prevented it, wisely considering that this was not a season for proceeding to extremities.

Absalom, in the mean time, being come to Jerusalem, like a buck of spirit took the damsels which his father had left to keep house, and incestuously cuckolded the old man, by way of bravado, on the top of it, in a tent erected for that purpose!

Ahitophel was for selecting twelve thousand men, and pursuing David directly before he had time to recover his surprise, which was certainly the most politic resolution that could have been formed. But Hushai, as was concerted, proposed a different plan of operations: opposing to the former the well known valor and military skill of the old king, and the hazard of making him and his men desperate. He advised a collection of all the troops in the kingdom, that success might be in a manner insured: and that Absalom should command them in person. By which means he affirmed that they should overwhelm David and his party wherever they might be found, (2 Sam. xvii. 12, &c.) Thus ended the council of war; Hushai gained the ascendancy; and when he knew that his scheme was accepted, he gave immediate notice to the priests, with instructions how David should conduct himself, (v. 16:) David divided his forces into three bodies; commanded by Joab, Abishai, and Ittai; but by the prudent care of his men, he was not permitted to hazard his person by being present in action, (ch. xviii. 1, 2, 3,) When he had reviewed his forces, he gave his generals especial charge to preserve the life of Absalom; and with a policy that reflects honor upon his military knowledge, expected the enemy in the wood of Ephraim; a situation the most judicious that could be chosen, for a small army to encounter one more numerous. David's men were tried veterans, among whom were the remains of those who served under and lived with him at Gath, (2 Sam. xv. 18,) whereas, Absalom's army must have consisted chiefly of fresh men. The battle was decided in favor of David, with great slaughter of the rebel army: and as Absalom fled on a mule, his hair, celebrated for its beauty and quantity, became

entangled in the boughs of an oak, and he remained suspended in the air ; while his mule ran away from between his legs. He was observed in this condition by a man who went and told Joab ; and he, who consulted the safety of David rather than his paternal weakness in behalf of an unnatural son, killed Absalom with a dart.

David grieved immoderately for this reprobate son, on whom he had misplaced a great affection ; and though he had *acted* the mourner on several former occasions, this is the only one in which his sincerity need not be questioned. It is true he might be really sorry at the murder of Abner ; but then the time must be attended to ; Abner was killed prematurely ; he had not finished his treacherous negotiation, David had much to hope from him ; but, when his expectations had been answered, it is far from being improbable, when we consider his treatment of the Amalekite, and of Rechab and Baanah, that he would have found an opportunity himself to have got rid of a man on whom he could have placed no reliance. But to return.

David was roused from his lamentations by the reproaches of his victorious general, who, flushed with success, told him the truth, but perhaps told it too coarsely. It is evident that Joab now lost the favor of his master, of which the murder of Abner, the killing Absalom in direct contradiction to David's express order, and lastly, his want of sympathy and his indelicacy in the present instance, were the undoubted causes.

After the battle, he invited Amasa, Absalom's general to return to his duty ; very imprudently and unaccountably promising him the chief command of his army instead of Joab ; seemingly but an unthankful return for the victory that officer had just gained him, and for his attachment to his interests all along. Amasa, it is true, was a near relation : but Joab, according to Josephus, stood in the same degree of consanguinity ; they being both sons of David's sisters : this offer must therefore have been influenced by the personal qualities of the man ; the importance of gaining him over, he being a person of great power and authority ; and a resentment against Joab, for the death of Absalom.

[To be continued.]

NEW-YORK, SATURDAY, JUNE 21, 1828.

Sabbath Society.—The recent formation of a Society in this city, for the avowed purpose of *compelling*, according to certain puritanical forms, the observance of Sunday, renders it no longer a matter of doubt that the prosecution of Mr. Chambers was instigated by the persons composing that society. When we look at the list of names of which it is composed, we at once recognise the "honourables, the esquires and the reverends," who have been the most active in establishing those engines of spiritual despotism, the bible, missionary, and tract societies, by which the people of the United States are fleeced, on the most moderate calculation, of TWENTY MILLIONS of dollars annually, to support a useless, arrogant, and intolerant priesthood ! We have been much gratified to observe that, although the daily papers published in this city have meanly crouched to the dictum of the prosecutors, and even applauded the late decision of the inferior court, as to the Sunday law, a

different course has been pursued by the editors of the country journals, a great proportion of whom loudly reprobate the proceedings as unconstitutional and oppressive. Even many of them, embarked in defending the prevailing religion, do not hesitate to pronounce the whole as antichristian, and as indicating an intention on the part of the movers to prostrate the liberties of our country. The following remarks, from a paper published in Boston, entitled "A Cry from the Four Winds," (which we noticed in a former number) and which, we are informed, is edited by a gentleman of the *Methodist* persuasion, are of the nature to which we allude.—They contain an avowal of sentiments seldom to be met with in a sectarian paper; and we have no doubt they will afford gratification to our readers. After approbating, on various grounds, a respect for the Sabbath, the writer states that he heartily disapproves of the measures that have been lately adopted to promote, what is called, a proper observance of that day, for the following reasons:

1st. The formation of this society is evidently neither more nor less than a part of the schemes of orthodoxy in its attempts at universal empire. It is designed and calculated to have the same bearing as the American Sabbath School Union—Tract Society—Bible Society—Temperate Society, &c. The *professed* objects of all these societies are but secondary; something more *elevated* and more *dear* to the hearts of the projectors and movers of these societies lies hid from the view of superficial observers. The Scribes and Pharisees were very pompous in their attention to the mint and the anise and the cummin, though they omitted the weightier matters of the law, judgment, mercy, and faith. And why did they pay such scrupulous attention to these minor points? Because in this way they made a great show of religion, secured the high opinion of a great many people, obtained a place in Moses' seat, and in the uppermost rooms at feasts, and in the chief seats in the synagogues, and were greeted in the markets, and were called of men, Rabbi, Rabbi. These were the orthodox of that day. *Their* cause was the cause of God, and those who refused to co-operate with them, were of course fighting against God. It is just so with our modern orthodox Pharisees. Their object is the same, viz: *Religious supremacy*. And their plans of operation differ only as the case requires.

2dly. This society is superfluous. The whole Christian church is a society for the promotion of a due observance of the Christian Sabbath, and every man and every woman who has become a member of that church, have each already given their solemn pledge to keep holy the Sabbath day, and to be neither directly nor *indirectly* concerned in its profanation. They have also professed to believe that a violation of this solemn covenant will expose them to the displeasure of heaven, with all its consequences.

3d. It is a foul slander on the whole body of Christian professors. It supposes that they will be more influenced by *temporal* considerations, than by *spiritual* ones, and that it is in vain to expect them to abstain from a profanation of the Sabbath, either from a conviction of duty, from love to God, from fear of his displeasure, or even from the dread of everlasting damnation. That some more powerful motives must be

pressed upon them, and that these motives must be of a temporal nature, or they never will be influential.

It is a libel on our whole country, by representing it to be so far sunk in moral degradation as to be lost to religion and religious institutions, and to be on the very verge of moral destruction. And yet these very same people are continually boasting of the wonderful progress of religion. Their public journals are every week crammed with numerous details of revivals and conversions. Thousands and thousands are represented as continually pressing into the kingdom of heaven. The prosperity of the church is said to be unparalleled by the history of past ages; and the signs of the times are declared to be so glorious as to give unequivocal evidence that the millennial day has actually commenced. They who can reconcile these contradictory statements, may doubtless give their hearty concurrence to the measures of those who make these statements.

5th. This society casts a foul reflection on Christianity itself. It is founded on the supposition that the sanctions which God has given to a proper observance of the Sabbath, and the penalties which he has annexed to its violation, are not suitable, or at least are insufficient, and that the institutions of Christianity, which are the means God has appointed to impress these things on the world are not sufficient to answer the end for which they were designed. In short, that God is not able to legislate for the world. That his councils are weak, and his measures inefficient, and that he needs assistance in the mighty work of universal government. When Jesus Christ sent forth his apostles to evangelize the world, it was to be done by preaching the gospel, and that not with wisdom of words, lest the cross of Christ should be of none effect, much less by political intrigues. A plain statement of the precepts and doctrines of the gospel, with the rewards and punishments annexed to a compliance or non-compliance with its requirements, have ever been considered as more efficacious in evangelizing and moralizing the world than all the laws that can be invented by men, or the most dreadful punishments that can be inflicted by mere civil authority. If men will not obey the Almighty, they certainly will not obey one another. When the authority of Jehovah fails, in vain will men lift up their puny arms.

6th. This society has a *lie* on the very face of it. It disavows all coercion, and yet men are to be *ruined* in their circumstances except they comply with the measures of this society. This is to be effected by the dexterous management of *capital and patronage*. O RARE CHRISTIANITY !! REFINED SPIRITUALITY !!!

7th. Such measures are calculated to produce a reaction. The men who are thus attacked in their business may rally their forces in self-defence, and no doubt they will, and they will be perfectly justifiable in so doing. And where will this contention end? In the triumph of the party which can command the greatest capital, and time only can show which that party is.

Suppose the Sabbath society should triumph, what have they gained? Temporal advantage.—Have they convinced these Sabbath breakers of the error of their ways? No, no such thing,—they have only conquered

them with their own weapons, and perhaps implanted in their minds a deadly enmity to that religion with which this society is identified.

8th. On the principles on which this society is formed, there will be no end to the formation of societies ; we shall need a society for the suppression of lying, another for the suppression of stealing—swearing—cheating—covetousness—gambling—a society for the *proper* attendance at orthodox churches, &c. &c. to infinity,—and above all, shall we not need a society for the prevention of the publication of improper books, pamphlets, &c. especially that vile publication, THE CRY FROM THE FOUR WINDS.

But why not lay the axe at the *root* of the tree at once, and form a society to draw up articles of faith and rules of life to be of universal application ! And why not raise an immense capital sufficient to *enforce* those articles and rules, not by *coercion* but by *persuasion*, such as having no kind of dealing with men who refuse to be religious. God would no doubt give his *blessing* to such a society just as quick as he would to a half-way society, designed merely to promote the proper observance of one solitary commandment. We should then be driving business on a large scale ; we should not only have our religious stage coaches and steam boats, but also religious taverns, turnpikes and rail-ways, religious grist mills, saw mills and cotton factories, religious bakers, butchers and milk-men, barbers, boot blacks and window cleaners, scavengers and sweep O's.

By such a pious coalition and simultaneous movement, every man would be *persuaded* either to become religious, or seek an asylum in some other community, where *irreligion* was tolerated.—No man, of course, could be a member of this society, who had a wife or child irreligious, except they were immediately driven from under his roof in true orthodox style. No woman could be a member of this society who persisted in the *wickedness* of living with a man with whom she had been united in the bonds of wedlock, if he was not religious and refused to become so, and it is questionable whether she could be allowed to nurse her little one except it had upon it *some appearance* of the mark of election, and gave some evidence of having within it the *genuine seeds* of grace.

MISCELLANEOUS.

Fanaticism.—In a late London paper, we find the following particulars of a well known fanatic, who, we believe, avowed himself a disciple of Baron Swedenbourg. Mr. Blake, (observes the writer) in our hearing, with, apparently, the powers of reasoning on the objects before him, as clearly, distinctly, and rationally as the most sane logician, has declared, that he had frequently seen and conversed with the ancient kings and prophets. With David, Saul, Hezekiah, and other great personages mentioned in Holy Writ : nay, that he drew their portraits in his sketch-book, which portraits we have seen. Seeing is believing, saith the adage. We have seen these—ergo, we believe, as

aforesaid, that Mr. Blake thought that he had seen, and confirmed the fact by sketching their portraits.

In illustration of which, it may be worth relating here, that which he related to us, namely—That the first time he saw King Saul, he was clad in armour. That his helmet was of a form and structure unlike any that he had seen before, though he had been in the armouries of all nations since the flood. Moreover, that King Saul stood in that position which offered only a view in part of the said helmet, and that he could not *decently* go round to view the whole.

Thus the sketch of the helmet,—for artists have a rule not to touch at home upon that which they have sketched abroad, neither from nature or the life; this rule, Mr. Blake invariably maintained, wherein the material of his art was exercised upon those of his sitters, who were immaterial. This sketch of the helmet then remained as he first sketched it—incomplete. ‘Some months after’ (this first sitting,) said Mr. Blake, ‘King Saul appeared to me again, (when he took a second sitting,) and then I had an opportunity of seeing the other part of the helmet.’ We saw the said helmet when completed, and, in sober truth can assert, that the helmet and the armour are most extraordinary!

Mr. Blake had a conversation with a *flea*, which, on being related to us, naturally enough reminded us of the saying of the great Napoleon, ‘that from the sublime to the ridiculous—was but a step.’ The flea communicated to Mr. Blake what passed, as related to himself, at the *creation*—‘It was first intended,’ said the flea, ‘to make me as big as a bullock; but then when it was considered, from my construction, so armed, and so powerful withal, that in proportion to my bulk, (mischievous as I now am) that I should have been a too mighty destroyer; it was determined to make me—no bigger than I am.’ It must, in justice to the genius and professional renown of Mr. Blake, be added, that he made a drawing, composed in a poetic mood, of this little pernicious *vampire*, enlarging it to the figure of a man, encased in armour, folded somewhat analogously to the rhinoceros-like coat of the flea, and denominated it—*The Man Flea*; and, to speak without *hyperbole*, it is indubitably the most ingenious and able personification of a *devil*, or a malignant and powerful *fend*, that ever emanated from the inventive pencil of a painter.

In a book of autographs, in the possession of the librarian of the London Institution, is the autograph of this artist, who has added to a very clever drawing, ‘William Blake, born in 1765, and died several times since!’

The Progress of Christian Superstition.

[Continued from page 326.]

Felix 2d, in 355, ordered that in future, no churches should be consecrated, but by Bishops.—It was very fit indeed, they should bless their own houses, as they were to have the principle share of the emoluments.—It is worthy of notice, how rapidly the *episcopal power* was growing since Constantine came to the throne—He found the Bishops as useful then as Kings find them now—They pray for the Royal Family.

Damosius 1st, was chosen in 367. He added the confession to the mass, and ordered the Psalms to be sung in verse, adding, *glory be to the father, &c.* and he had a right to be thankful for the plenitude of power and glory he had obtained; for surely, little could the *cod-dragger* St. Peter, think, that his successor, in the course of 367 years, should be so *eminently* seated!

Siricius was elected in 385. He decreed that Bigamists should not become Priests, thinking very properly, that *too many* women would take up *too much* of their time.

Anastatius 1st, chosen in 398, commanded that every body should stand up when the gospel was read. This gentleman seems to have been a piece of a *Martinet*, and began to *drill* the faithful pretty soon—These *tactics* have been wonderfully improved on since, as may be seen on *review* days in the holy church.

Zosimus was promoted in 417. He invented the *holy wax* for Easter, and ordered it to be *blessed* on Easter Saturday. This was an important discovery, at least for the Chandlers. Instead of fourteen years patent, this Pope was made a Saint of forever; for having thrown so much *light* on *superstition*.

Boniface 1st, was elected in 418. He ordered that no person should be Priested till he was 30 years of age. This was a rational idea enough; as the burdens of the office were multiplying very fast, under the sanction of the Popes, it was necessary the Priests should come to their *full growth and strength* to bear them.

Celestinus 1st. was elected in 433. He ordered the Psalms to be sung at mass, and added to this *mass*, the Gradual, Tract, Offertory, Post Communion and Preparation. This Pope must have deserved well of the church for these additions, but strange to tell, he was not *deified*!

Leo 1st, was Poped in 440. He added the *orate fratres, pax* and *banc igitur*, to the holy mass; and condemned the *heresy* of Nestorius, who denied that *Mary* was the *mother of God*! What an heretic this same Nestorius must have been, to deny so *clear* and *demonstrable* a proposition as this—But there will be *blind* heretics in all ages of the world, we fear, at this rate.

Gelasius 1st, was elected in 492. He ordered that one part of the *supper* should not be consecrated without the other. He instituted a *public festival* for *blessed candles*, which shews what a good and pious Pope he was, and how *rationaly* the Christian faith and doctrine were promoted in his days.

Felix 4th, made Pope, in 562, encouraged the use of extreme unction as a proper means of facilitating the escape of poor sinners into the other world—He was made a Saint of, as he richly deserved, for his new invention.

Boniface 2d who succeeded in 529, commanded and decreed, that during the celebration of the *divine* offices, the people should be separated from the Clergy. Thus we find that little by little, the Clergy were mounting the high horse, and scorning the company of their poor friends and best benefactors, the people.

Sylvester, created Pope in 336, introduced the veil over the chalice or cup, and invented the *patena*, or little baby plate, for the Priests to

eat off.—He deserved to be ranked among the Gods for this wonderful discovery.

Virgilius, made Pope in 540, commanded the *faithful*, henceforward, to honour Mary, with the title of *Mother of God!* This is the progress of Idolatry; for we find that it went hand in hand with superstition, from the infancy of the church to the present day.

Gregory 1st, mounted the pontifical chair in 590. He instituted the Missel and Breviary. He introduced into the Mass, *Kyries*, *Allelujahs*, *Pater Noster*, *Libra nos Domine*, Litanies, Stations, Ashes, Fast four days before Lent, procession of boughs or branches, the washing of the feet on holy Thursday, the adoration of the Cross on Good Friday. He also introduced into the Papal bulls the *humble* title of *Servus Servorum Dei*—The servant of the servants of God! He was the first, who, on sneezing, desired that *Dominus vobiscum*, or the Lord bless you, should be said. He was stiled *great*, and made a saint of. The reader may see how well he deserved these titles, from what he had done—Superstition and Idolatry are deeply indebted to him; and the priests have a right to *pray for him*.

Sabianus, elected in 607, ordered that lamps should be lit and kept burning in the Churches. He preferred oil to wax; his father, probably, had extensive olive groves, and traded largely in oil.

Boniface 4th, dedicated the pantheon to the Virgin Mary, and the twelve Apostles, ejecting the twelve *Dei Majores*, or superior Gods of the Romans, whose lease had expired—the lease of the Virgin and her twelve friends, it is imagined, will soon expire also, the tenants sharing the same fate with their predecessors.—This Pope instituted the festival of *all saints*; for now they had got so numerous, that a day in the year, was not sufficient for every one of them—This was the *grand review* of them all.

[To be continued.]

Free Press Tract Fund.—Although the advocates of liberal principles are opposed to those Bible, Missionary, and Tract Societies, which have been established in this and other countries, the principle on which these Societies proceed cannot but receive their approbation. It in fact, originated with the friends of civil and religious liberty in Europe, and would, long ere this, have overthrown political as well as spiritual tyranny, had not measures been adopted to restrain the dissemination of all writings calculated to dispel the mists of ignorance.

A plan so excellent and efficient was not to be lost sight of by the priesthood. They immediately perceived that a system so well adapted to operate on the human mind in favor of liberal principles, might, now that its progress had been arrested by the civil power, be acted upon with advantage in aid of religion. Pious tracts were thus substituted for those of a liberal tendency; and that mighty engine, the press, the value of which can only be appreciated when it is employed in diffusing knowledge, has been prostituted to the base purpose of arresting the progress of science, in order to extend the empire of superstition, and the influence of the priesthood.

The object contemplated by creating this fund, is to counteract the demoralizing

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Subscriptions are also received at the office of the *Correspondent*, 422 Broadway, New-York.

Free Press Association.—The meetings of the Association are now held in the *Temple of Science*, (formerly the Bethel Academy) Elizabeth-Street, between Houston and Bleeker-streets. A *Scientific* lecture will be delivered on Sunday, (to-morrow) the 22d instant, at half past ten o'clock, forenoon; and a *Theological* lecture at 4 o'clock in the afternoon.

Society of Free Enquirers.—This society now holds its meetings in the Long Room, No. 163 Chatham-street, where lectures are regularly delivered every Sunday afternoon at 3 o'clock.

N. B.—There is an entrance to the room also in James-street.

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